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And Religious Telegraph.

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RELIGIOUS MISCELLANY.

LEGAL USURPATION.

From Cooke's Answer to the Christian Examiner.

[Continued from our last.]

In 1811, the Rev. Dr. Griffin was installed Pastor of Park Street church in Boston; and on the repeal of the law of 1810, and the restoration of the ancient Board of Overseers, he became a member, as a matter of course. No notice however was taken of him, nor was he apprised of the time and place of any meeting of the Board. At the commencement, in 1813, by the advice of friends, he went and took his seat with the Overseers. On taking his seat, he addressed himself to Governor Strong, who then presided, and stated that he "had not received notice of the meeting, but presumed that he had a right to take a seat." Gov. Strong replied unhesitatingly in the affirmative. The Secretary rose, as if to apologize, and said that he had not received orders from the Board to invite Dr. Griffin. The Hon. Josiah Quincy then arose, and made a motion for a committee to examine "Dr. Griffin's pretensions" to a right to a seat in that body. Gov. Strong turned to Dr. Griffin, and asked him if he had any objections to the appointment of such a committee. Dr. Griffin replied, "I have no particular objections; but I see not why such a committee should be appointed in my case, more than in the case of any other gentleman who takes his seat here. I am certainly a pastor of a Congregational church in one of the six towns."

Dr. Kirtland then observed, "that it would do him hurt to appoint such a committee," and a committee was appointed without further discussion, consisting of the Hon. Josiah Quincy chairman, Rev. Dr. Porter of Roxbury, and the Rev. Dr. Morse of Charlestown. The committee met at the house of Mr. Quincy, and heard Dr. Griffin's statement. The only shadow of a pretence to question his right was, that he had once been settled over a Presbyterian church; though he was originally settled over a Congregational church, and had, since his dismissal from the Presbyterian church, filled the office of professor in a Congregational theological seminary, and was now the pastor of one of the Congregational churches in Boston. And what renders this exclusion still more palpably unjust, his right could not have been questioned, even if he had not been himself a Congregationalist. For the constitution provides that "the ministers of the Congregational churches" in these towns, and not the Congregational ministers, shall have the right.

After hearing the communication of Dr. Griffin to Dr. Porter and Dr. Morse, being a majority of the committee, decided to report in his favor. But Mr. Quincy, when as chairman of the committee he presented their report, declared his own dissent from it. Upon this, the Board of Overseers appointed a day to hear Dr. Griffin in support of his claim, and gave him notice to attend. The meeting was deferred till the meeting of the legislature in the winter; whether to give the members of legislature, who belonged to the Board, an opportunity to attend, or for another purpose, the reader will judge from what follows. Dr. Griffin accordingly appeared before the Board, in the State House, and in defence of his right adduced the charter and constitution, showed that Park Street church was a Congregational church, and that he was its pastor. The argument was triumphant; there was not the smallest pin or splinter to hang a doubt upon. Long before he ended his argument, Mr. Quincy arose, and walked the room, apparently uneasy, as if he had found himself on the wrong side of the question. When Dr. Griffin had done, and had made his right completely evident, Mr. Quincy moved an adjournment. And the Board, instead of ingenuously admitting what was proved to be the right of a brother member, without the shadow of an excuse, adjourned;—and this was the last that was heard of the subject! The doing of the Board ended in an adjournment, to gain time for a manœuvre which followed; and that, without deciding at all upon a question which themselves had raised. So, while this question was still pending, Mr. Quincy, or some one else in the secret, quite at the close of the winter session of 1814, procured the sudden passing of a law which is now in force, appointing all the existing clerical members, except Dr. Griffin, but excluding him.

From the purport of this law, and from the very extraordinary circumstances under which it originated, the design of it appears evidently sectarian and exclusive. It was designed, in the first place, to exclude Dr. Griffin; and secondly, to free the Board from the danger of receiving a succession of Orthodox ministers from the six towns.

But not to insist here on this odious feature of the law, allow me to inquire, is it constitutional? Was not the constitution of this Commonwealth (if not that of the United States, which forbids the passing of any law "impairing the obligation of contracts") violated and trampled on by its enactment? Was it not, as has been said of the law of 1810, "an outrage upon the rights of the people of this State"? You know, Sir, as well as I, the sacredness of vested rights. They cannot be abrogated or taken away, by the arbitrary act of any man, or body of men. How then could an act of the legislature divest Dr. Griffin of his most unquestionable right to a seat at the Board of Overseers of Harvard college? And how could this same act divest the Congregational churches of the six towns of the rights which, for almost two hundred years, had been secured to them, and vested in them? The consent of a majority of the Board was indeed obtained, that the contemplated alteration should take place; but did Dr. Griffin consent to be stripped of his rights? And did the churches of the six towns consent to be stripped of theirs? Or was the question so much as proposed to himor them?

The Unitarian supporters of Harvard college have discovered no doubtful indications that they are themselves aware of the unconstitutionality of the law of 1814; for when the constitution was revised, a few years after, a most artful attempt was made to get this law incorporated in the constitution,—for the double purpose, no doubt, of covering up past legislative wrongs, and of putting it out of the power of a future legislature to make alterations. An article, framed with much adroitness, was sent out from convention for the approbation of the people, in the following words: "The rights and privileges of the President and fellows of Harvard College, and the charter and constitution thereof, and the Board of Overseers as at present established by law, are hereby confirmed." Now this carries on the face of it a pretence that the amendment propo-

ses no alterations: and were it not for the use of those two little words, "by law," it would actually have been, what at first view it purports to be, a nullity. So by these two words, introduced in such a way as not to be noticed, by one in a hundred, as referring to anything else than the charter, it was expected to impose on the public mind, and procure the sanction of the people to an unconstitutional proceeding. But this went one step too far. It opened the eyes of the people, and, by an overwhelming majority, they rejected the article; and thus virtually declared that the "Board of Overseers, as at present established by law," should not "be confirmed." So that the promoters of the law of 1814 have now against them, not only the charter and constitution, but, added to these, an expression of public sentiment, distinct and in point. And by this law, procured by such means, and existing in palpable violation of right, thirteen Orthodox churches are now practically disfranchised, and all Orthodox influence is excluded from the college, and defied ever again to enter. I am indeed no more of a lawyer than the author of "the Letter" is; but I can say, that I hesitate not to express my belief, that if either of the parties, by whom the law of 1814 was introduced, should be called to defend it in a court of law, he would find it difficult to contend for it, there is not a judge in the State who would dare pronounce the law of 1814 constitutional.

And I now wish my readers to throw back a glance over this whole affair, and read in it the features of Unitarian policy and management. Here, first of all, we discover the nature of their liberality. If they were liberal, in the sense that they pretend, why were they so anxious to find some pitiful pretext for excluding such a man as Dr. Griffin from their Board? He would not have disgraced them, to say the least; and true liberality would have been proud to welcome him to his seat. And the individuals concerned would have been ashamed of seeking pretences against a gentleman of his standing and character, pretences as disgracefully abandoned as they were taken up, had they not been blinded by a sectarian exclusive zeal. This whole affair exhibits a bitterness and narrowness of spirit of which anything but what is technically called "liberal" is, I hope, incapable.

In the next place, the proceedings here narrated discover covardice. The Unitarians had already a great majority in the Board, and they must have had but little confidence in the propriety of the measures they were pursuing, or were expecting to pursue, to have feared the presence and influence of one man, where there were Unitarians by scores. Their legislation to prevent the Orthodox from coming in by the same door through which themselves had entered, betrayed a want of confidence in the intrinsic power and probable success of their doctrines. And their attempt to embody the act they had framed in the constitution, was a virtual confession that their legislation was rotten. And when we see these men, who declaim against creeds, and conceal their sentiments, endeavoring to shut out Orthodoxy by such legislation, and such fruitless attempts at altering the constitution, we see marks of cowardice which cannot be mistaken.

And need I say, that this affair sustains the charge of intriguing? Nothing surely can more clearly exhibit intrigue and management, than this simple narrative of facts. And no facts are better authenticated; for these things were not done in a corner.

Need I speak also of the injustice of this transaction? I cannot command words strong enough to express it. Such manœuvring and shuffling, such trifling with law and right, for the purpose of excluding an Orthodox clergyman from the seat which belonged to him, and of shutting out Orthodoxy forever from the college of the State;—indeed it is too much to be endured with silence, and yet I cannot speak of it but with indignation. What are our rights worth to us, if they may thus be trampled under foot with impunity? And what does the voice of the people avail, if it may thus be trifled with by an overbearing aristocracy?

* I am constrained to speak here on a subject, in relation to which I would gladly be silent. I have been credibly and repeatedly informed, that the accounts the late Treasurer and President of Harvard college have never been properly adjusted, and cannot be. A large sum is said to be missing, and not to be found. Certainly this matter ought to be attended to. The people have a right to know what has become of this money. And we here see the necessity of having other men besides a collection of Unitarians, in the Board of Overseers.

From Griffin's Sermon, Continued.

WILLIAMS COLLEGE.

We have now come to a most interesting epoch in the history of the institution. In February 1825 a charter was granted to Amherst college, which terminated the long dispute. It had been so often said, in opposition to that seminary, that two colleges could not live in the western part of Massachusetts, that the doctrine now came back upon us like a reflux wave and threatened to sweep us all away. The story had been so often told that it had come to be believed, and the inference was, that Williams College must die. A panic seized the public mind and extended to the college. About thirty took dismissals in the spring and summer; and at commencement a class came in of seven, besides one that took an advanced standing, making eleven less than graduated that fall. Our number sunk from 120 to 80, and little prospect appeared of its being renewed. This was a moment of great trial. The heavens were covered with blackness; and during the awful syncope that succeeded in vacation, we often looked up and inquired, *Is this death?* But behold the providence of God. When college came together the arrows of the Almighty stuck in several hearts. Some old hopes were scattered to the winds. Convictions began to creep upon some who had never felt before. That cloud which had seemed like the darkness of the last day, now appeared to foretell abundance of rain. We stood in awful suspense, for we knew that God was in the cloud. At last it burst. And when I saw the heavenly floods descend, I could not help saying with Manoa's wife, "If the Lord were pleased to kill us he would not—have shown us all these things." It was impossible to resist the impression, *Heaven has decreed that this college shall live.* Why come to raise it from the grave if it is so soon to return to death?

During the latter part of the first term the power of God was astonishingly great, affecting almost the whole college. Several who were absent in their schools, returned after vacation with hopes. Of about 85 then in college, full 70 hoped that they were Christians. The impression was kept up through the spring term; but there it ended.

In this revival thirty-five experienced hopes, some of which were soon renounced. For aught I know twenty-seven hope still. Twenty-one have made a profession; seven have already entered on the study of divinity; and one has devoted himself to foreign missions.

About the beginning of 1826 the revival extended to the town, and in the course of that and the next year added 145 to the church.

This fifth revival saved the college. A few

weeks before it commenced a resolution had been taken to attempt, in the strength of God, to raise a fund of \$25,000, to establish a new professorship and to build a chapel. It was seen that the seeds of consumption which had lurked in the college for eleven years, had lain in the talk about removal; and that to extract those seeds something must be done to convince the public that it would live and flourish on this ground. It was believed that nothing was necessary to give stability to the institution but to fasten this conviction on the public mind. It was seen, notwithstanding all the interested reports to the contrary, that it was well situated for a healthy, moderate sized college,—in one of the most beautiful valleys in America,—in a region perfectly healthy,—far removed from the temptations of cities and large towns,—in the midst of a population distinguished for morality and religion,—where the living is as cheap as in any neighborhood in the United States,—and where a sufficient range was still left for a college. Such an addition to the funds, officers, and buildings, it was believed, would certainly produce this confidence in the public mind, and secure every purpose. But this fund must be raised. Unless this institution could be thus placed on a stable and prosperous footing, two of the permanent officers had made up their minds to leave, and the third was apparently sinking into the grave; and the trustees, thus deserted, and discouraged by an eleven years conflict, would probably have given up the struggle. The crisis had come. The fate of the college seemed staked on the raising of the \$25,000; and the subscription was void unless filled by a certain day.

That fund never would have been raised had not the revival intervened. For in the first place, without that affecting event the principal agent could never have been wrought up to so mighty an effort. By this signal interposition, & by all that God had done for the college, he was convinced that it was an institution dear to Christ. That same influence that had been sent down to save the college, had blessed his house; and he felt that if ever a man was bound to go till he fell down, in the service of an institution dear to the Saviour, he was that man. Nothing short of this strong and irremovable impression could have braced him to such an effort. In the second place, had it not been for a strong confidence in God's purpose to sustain the college, and of course to give success to this undertaking, a confidence which had grown out of the revival, and I must add, was strengthened and confirmed by a series of affecting interpositions during the whole course of the solicitation; had it not been for this sweet and sustaining confidence, he would have turned back a hundred times, and especially when there were \$12,000 to be raised in four weeks, and the most practical men pronounced with emphasis and concern, that in the embarrassed state of commerce then existing, it could never be done. In the third place, without that revival he never would have found such favor with the churches. It was evident to all good men who heard the story, that the institution then struggling in the agonies of death, had been owned by heaven, and had been selected as an instrument of vast good to the church. And when success was attained, he could not but exclaim, with emotions never to be forgotten, and in a moment when the whole influence of that revival broke up on his mind at once; *This college has been saved by the Holy Ghost; and to the Holy Ghost let it be forever devoted, as a scene of revivals of religion, to raise up ministers and missionaries for Christ and his Church.* I will go home, said he, and preach this doctrine to the trustees, and faculty, and students, and the people of the town, and to all the friends of Williams College. And this is the doctrine, beloved friends, which I am anxious to preach to you. I would it were written on the broad side of heaven, where all the friends of the college might read it till the final conflagration.

It is an affecting thought that the little class of seven which entered in that darkest hour, will be the first to hold their recitations in this house which the pity of our God has reared.

And while I acknowledge the supreme hand, I never can forget the human benefactors to whose kindness we owe this building. I send them my gratitude and the gratitude of the whole college from the house which they have reared, and in this moment of its consecration, I should love to see their names hang on these walls by the side of Williams and Little; but I pray that they may be enrolled on a higher tablet, and be emblazoned with light when this humble shall cease to speak.

The sixth and last revival which we have enjoyed, began about the first of March 1827, and continued till vacation. It spent its chief force on the two lower classes, from which six professed religion.

The whole number of graduates up to this year inclusive, is 673. Many of the last four classes have not yet entered on their professions. The whole number of graduates up to the year 1824 inclusive, was 582. Of these, 198, (more than a third), have become preachers of the Gospel. The last four classes promise a much greater proportion.

I now come back to the doctrine which I am anxious to preach to you,—which fastened itself on my heart in one of the brightest moments of my existence. Could I reach you, I would send my voice to every corner, to every father, son, or friend, Williams, and call upon him to unite in devoting this college to the Holy Spirit as a scene of revivals of religion, and to the blessed Redeemer as an engine to bring on the millennial glory of his church. It is admirably located for such an operation,—in a county among the purest and best that the world ever saw, and far retired within the vales of the mountains from the contagion of the world. The sacred distinctions put upon it through the whole course of its history, and the wonderful interpositions for its preservation, warrant the hope that such a destiny is designed by heaven. It was resuscitated when it was no longer alive. This is its resurrection state. And why was it raised but that it might live to him who died and rose again? The affecting memories which have attended all its course, have heaped everlasting obligations upon us to devote it to God. Poor is that heart which cannot feel motives like these. Withered be the tongue that will not swear to this claim. For one I must confess that it is the paramount wish of my heart to see this college exerting high energies upon the kingdom of Christ and sending salvation to the ends of the earth. For several years my chief desire to live has been that I might do something for the Saviour through the influence of this institution. All my thoughts and plans of usefulness

* The last day of November, 1826.
† Let none fear that this marked attention to religion would crowd out the interests of science. The greatest enemies of science among youth are dissipation and indolence. Let sober habits take the place of the former, and a conscientiousness to improve time and qualify themselves for usefulness rouse the latter, and higher attainments will be made in every thing that can elevate the character or contribute to the advancement of human happiness.
‡ Two marble slabs in honor of these benefactors, are placed in the wall on the right and left of the pulpit.

concentrate here. And such hopes are encouraged by the times in which we live. A new age is opening on the world, which will throw out greater wonders than have yet been seen. Tens of thousands of ministers and missionaries are wanted. All the colleges connected with a religious influence, may be expected to be visited with revivals as colleges never were before.

And if the colleges are ever to be the orbs whence the rays of a sanctified ministry are to be sent into the regions of upper and nether darkness, their friends must devote them to Christ, and follow the dedication with prayers not to be denied. It is distressing to reflect how little the colleges are remembered at the throne of grace, and how little they are devoted by their friends, their guardians, their teachers, to the honor of him who purchased the earth and all its institutions with his blood; how much they are made to subserve a worldly policy and a system of secularized science, to the neglect of him who made and of him who redeemed the world. It is of the last importance to the interests of God and man that the colleges should be so organized and so conducted as to exert upon the students, not indeed a sectarian power, but the highest possible amount of sound religious influence. Among the teachers this object should throw the shadow of its form upon every measure, and this desire should beat in every pulse of the heart. But the Christian public have no right to expect this state of things, unless, with all the interest and influence they have in the colleges, they devote them to Christ, and follow the consecration with their never ceasing prayers. Consecration is of great efficacy with God; and prayer, we know, will move the heavens when nothing else can do it.

For the Boston Recorder.

PROF. WARE'S UNIVERSALISM.

Messrs. Editors.—Though the people in this section of country are pretty much engrossed with their own concerns, they not seldom find a little leisure to talk about their neighbors'; and they are especially interested to hear an exposure of some things, that are going on in your region. I take the liberty to send you a copy of a short dialogue, that occurred this morning, between two of my respected friends, thinking it may be gratifying to some of your people to know what the world say. Not that we pretend to be the world, though I think no one can deny, that we form a small part of it. The dialogue was this:

Mr. L. (after some conversation.) I don't believe, after all that Holis and others have urged, that Dr. Ware is a Universalist.

Miss B. Don't you, Sir? why not?

Mr. L. What is a Universalist?

Miss B. One that believes, that all will be saved.

Mr. L. Well, I do not think Dr. Ware believes any such thing.

Miss B. I think it likely, that if you could observe the workings of his mind, year after year, you would find that he has not uniformly a firm, decided, settled belief that there is a future state; that he holds the Bible loosely. And further, that he thinks, if there is a future state, that the wicked, (that is, the grossly immoral,) after being punished awhile, will be annihilated, or will be annihilated without being punished.

Miss B. I have supposed, Sir, that those who hold this opinion are classed with Universalists.

Mr. L. I presume they do not call themselves so. [Messrs. Editors, can you settle this question?] There is a distinct name for them. They are called Destructionists.

You will be so kind as to mention, Sir, if any thing should be said about it, that Mr. L. does not pretend to know the hearts of others, but having considerable acquaintance with the liberal party, he merely forms his opinions as a metaphysician, by considering simple facts, together with the laws of the human mind.

Connected, Jan. 19, 1829.

HOME MISSIONS.

For the Boston Recorder.

Extract of a letter from a clergyman in this State, to the Secretary of the M. M. S. dated M. J. 26, 1829.

REV. AND DEAR SIR,—I noticed the appeal of the committee of the M. M. Society to the churches in the last "Recorder," and was glad to see it. The union of the two Societies, and the object and terms of this union, needed to be more generally known; and the claims of the feeble churches in our state upon the stronger and more favored, must be urged with increased zeal and earnestness. I most sincerely hope, that your statement and appeal will have the desired effect. When will the time come, that the Spirit of holy love shall pervade the body of Christ, that when one member suffers, all the members shall suffer with it,—when the strong shall sustain and cherish the weak? Though not so much is done as ought to be, by the richer portions of Christ's visible kingdom in this region, to aid the poorer in sustaining the standard of the cross, yet, when we compare the present with the past, in relation to this subject, we have reason to thank God and take courage. Though your Committee have not the means afforded them, of accomplishing all that which enlarged benevolence desires, yet you ought not to be discouraged. The feeling awakened on this subject by the grace of God, will not subside; patience and perseverance in urging the claims of the M. M. S. will at length attain the grand object in view. I intend to communicate your statement to our church, at some convenient time, and hope at least they will be willing to devote the collections, the present year, to this object. But when I tell you what we are doing to the Home Mission cause, you will not expect much from us, since like many, we never come up to our ability. We are connected with a County Missionary Soc., to which our yearly contributions are not far from \$50. Subscribers here are paying about \$60 a year to aid in supporting a feeble society in ———, Maine; and we have just made up \$150 to assist them in building a small chapel. Besides aiding the feeble church in S. to build their meeting-house, and the feeble church in H. to procure a parsonage, a large portion of the amount subscribed to the ——— Society, which has now become auxiliary to the M. M. S. is from this place.

Remarks. 1. We are sincerely grateful for every word of encouragement, from whatever quarter it may come—and we are especially grateful for assurances of co-operation from ministers whose hearts have been long engaged in the good work, and whose churches are prompt to send every holy enterprise which invites their assistance.

2. We rejoice in every token of increased interest in Home Missions. And whether the claims of the M. M. S. be regarded or not, we will rejoice that the churches generally, are seeking some channel through which their alms may be safely conveyed to their suffering sister churches. It must be allowed us, to hold fast our opinion, that a simple state society, properly organized, and acting on

broad and liberal principles, will accomplish much more with given means, and in a given time, than can be accomplished by any number of small and independent societies.

3. We are happy to furnish our readers with so noble an example of varied and persevering liberality, as is exhibited by the church and congregation referred to, in the preceding extract. They are in the interior of the State, and too far removed from any commercial capital, to enjoy many of the facilities of benevolence, which are enjoyed in this vicinity. But they are not weary in well doing, and the Lord prospers them. May their zeal provoke very many. And may the blessings which they are bestowing directly on three of their feeble sister churches, in addition to their contributions to the general cause of Home Missions, be returned an hundred fold into their own bosoms. Will not every church in the Commonwealth hear and obey the injunctions—"Work while the day lasts!" "Give to him that asketh thee, and from him that would borrow of thee, turn not away."

RELIGIOUS INTELLIGENCE.

RELIGION OF THE TURKS.

[Communicated for the Religious Intelligence, by the Rev. Mr. Brewer. Continued.]

With Mahometans, theology and jurisprudence, as with the Israelites of old, are intimately blended together. The priest and the judge appeal alike to the Koran and to the commentaries of distinguished Moolahs, on that "Book of the Law." The Moolahs, or doctors of the law, are next in rank to the Mufti. The Imams, or parish priests, stand in much the same relation to the former, as parochial clergy to their Bishop. The Cadis, or judges of different ranks, are taken from both classes. The Sheiks, are preachers, who sometimes declaim very earnestly against the corruption of morals. The Derwishes, correspond to the monks of other religions. In general they are esteemed as persons of uncommon sanctity.—Like the monks of the Eastern and Catholic churches, they are probably, however, the worst class of the people. There were said to be twelve orders of them, one of which has been suppressed, in consequence of its connexion with the Janissaries.

The different orders of clergy at Constantinople, are estimated at from 10 to 30,000. If recent accounts may be credited, to their ecclesiastical, civil and literary character, they are about to add the military, having been summoned by the Sultan, to put on "the war turban." They monopolize most of the little learning which is found in the country, and are supposed to be from principle, hostile to the progress of civilization and political reform. If the Sultan is decided on following up his present enlightened policy, it is possible he might prefer that they should take the place of his regular troops, in "the fore front of the hottest battle."

The dancing and the howling derwishes are those least known to Europeans. Both of these I have seen engaged at their peculiar worship, for such their extravagant movements and outcries are considered.

The dancing derwishes have a well endowed establishment almost under the palace walls of one of the foreign ambassadors in Pera. I saw nothing in their semi-weekly whirling, which an active lad would not soon be capable of rivaling. An intelligent English gentleman who accompanied me to the place of their exhibition, thought the description given of them by Dr. Clark and other travellers, was much too highly colored.

The howling derwishes I first saw in a miserable hovel, just without Pera. Their exhibitions however were far inferior in point of skill to those of another and more numerous company in Scutari. I was struck however with the surpassing beauty of the "rams' skins dyed red," on which the three principal personages were seated. That of the Superior, in particular, was of the deepest crimson, and would have been an ornament around the gorgeous Jewish tabernacle.

The Scutari derwishes, I visited in company with Mr. Jones, late teacher of Mathematics on board the Constitution frigate, and now a Tutor in Yale College. (This gentleman, it is hoped will soon favor the public with the results of his extended observations during a three years cruise in the Mediterranean.) After having gone through with their introductory devotions, which they did kneeling upon their sheep skins, they began moving their bodies backwards and forwards, accompanied with a swine like noise. They differ from those of Pera, in commencing while in the sitting posture. After a pause however, they stood up, and soon their rapid movements, the distortions of their features and their howlings, established their claims to be worthy followers of the priests of Baal. By many it is believed that these rites are in reality of heathen origin. Those who have witnessed the ravings of the epileptic, or the mad man, can form the best idea of their appearance. When several of these fits had gone by, a new exhibition was brought forward on account of the strangers present. What preceded, had been only their regular weekly devotions.

In the additional exercise, besides the musicians, two or three of the principal performers presented themselves in the midst, holding large iron spikes and mallets, hung around with chains. Brandishing these in their hands, as they danced, they made the music, the pretended from time to time, yet in a very awkward manner, to drive the nails into various parts of their bodies. That it was not altogether a farce, was evident from the wounded cheek which the principal actor exhibited with a smile, when in conclusion he came to demand payment for this extra service.

The closing services were of an ordinary character, and appeared to be intended for the benefit of the sick. Vessels of water and perhaps of other liquids, were brought in and handed to each of the derwishes in order. Over these they muttered their prayers, and afterwards breathed into them. The same ceremonies were likewise performed with various garments which were in like manner passed around. Next the sick of all ages, from the old man down to the infant of a few days, were presented before them. They were laid one by one on the sacred skin in the east, around which their prayers had been concentrated. The superior then passing his foot over the whole person, trod twice upon the body and breast, evidently with all his weight. Whether any support was placed by the feet of the children, I could not be sure, though he was some time busied in adjusting their garments and position. During the ceremony, not even the youngest exhibited any symptom of uneasiness.

Whenever any new derwishes entered during the exercises, the superior either gave them his hand to kiss, or received them with a cordial embrace. During the whole time also, spectators were coming and going or engaged in conversation, with no other emotions than those of pleasure, expressed in their countenances. The same remark will apply to the females, who are not wholly concealed

THE PILGRIMS.

Market-street, Boston, a periodical work, assigned to explain, defend, and which was planted on in-England, and to churches institutions which they left inquirers. It will at- quity, enlarged views, measures, and gen- ally opposed to that latitudi- to destroy the distinc- words and fast approach- for patronage to those the only authoritative and this work, accompanied men wise unto salva- systems, which in effect ly principally upon the

monthly numbers, contain- title page, preface, and of 680 pages. sent, payable in advance. responsible for six copies, gratis.

acquainted with the de- ing a new religious Mag- of forming a suit- and ability with which it recommend it to the pat- universally; and especial- New-England, the that those who held sion with the Pilgrims, real principles known contemplated Magazine on various important tions, such as educa- public measures, and uly recommend it to pub- it of the Pilgrims seeks her works, but applies ound grounds; as being sition for religious in- and discrimination on a church of God.

John Codman, Justin Stunt, John Tappan, Warren Fay, Eliza Cor- ner Porter, Richard Hilliard, Herman Hum- wood, Pliny Cutler, B. Hill, Leonard Woods, Nathaniel Hewitt, John C. Fairchild, John Ed-

original prospectus of the almost a year since the the means of judging which manner have been lized. The publishers approbation from indy- they have rather chosen They only add, that many disadvantages rec- of a work like this, and immediately inter- as to the future no hesitation in prom- in any respect inferi- ed. They would have in the hands of an respectable Committee Jan. 29.

PENALSHIP.

In Four Parts.

Part I. by Josiah Loring, Providence, by Hutchens Part II. by Newburyport, by Shirley & Hyde. Part III. by Concord, N. H. by Hollbrook & Fessenden. Part IV. by Hartford, by D. S. by Durrie & Peck. Part V. by Troy, by William M.

ing books, with engrav- ing) comprises a course who are just beginning Second) are suitable for ed. "Books Third and and copies, and are intend- directions are printed on of ruling adopted in this hand.—Medium hand- its of much more econom- mode of ruling. Bound by their own ink them of good paper, urately.—The Price is cents single. "The Price is cents single." (says the A- a great step towards the Art.")

chool Committees, when he used in their schools, Writing they will adopt, prevent frequent changes MS. forwarded by the Subscriber Premium must be under the sum of \$10 will be a Second. Premium must be under For- sum of \$10 will be a Third.—A PREMIUM at written Book Fourth. any use may write,

who write for the Premi- to the directions on the in expense to any one of the constant, previous to will be collected and submit- as three Gentlemen in question—Who takes a CHAUNCE BASCOM. 3m.

AUCTION PRICES.

New England Public Sale have constantly on hand assortment of new and old editions of Literature. The Great Dictionary of the 150 splendid engravings; Wate and Seles Corvato, select, new and Works, 10 vols. octavo; 2 vols. quarto, illustrated antiquities; Josephus com- munity bound in Russia, with introduction to the Criti- Scriptures, 4 v. octavo; 300 outlines or skeletons of Walker's Dictionary; New- Boyer's French and Eng- variety; Gilpin's fine Let- ters, Quills, etc. etc. The will at private sale at the

sale of Books, Stationery, week. If Dec. 11.

PRUMES, N. & Co. No. 33 India Wharf) have for sale a very Instruments—Gentlemen their advantage to call.

BOOKS.

received from New York— new and reasonable Goods, Black Grode Naple, do. ation of a superior quality, articles; plain colored Gro- Cates Index, Cates Dime- plain and striped Ging- a new and beautiful cap- ant French wrought Caps Jane Crapes and colored all which he offers for sale 3 doors south of Central Jan. 29.

INGERS. 113, WASHINGTON street, apply of PARIS PAPER selection from the last who wish their houses style, leave me a line up- Nav. 21.

MINIGLO
CITY
13-14

from us by the lattice work of the galleries. We witnessed none of these expressions of grief, which other observers suppose they have discovered.

In different parts of the city, are to be seen covered tombs of the most holy of the deities; some of these are reputed to have laid up for others such a superabundance of good works as will be available by them during hundreds of years to come. Multitudes are accustomed to resort to their tombs for this purpose, and to kindle their lamps around them. The iron gratings of the windows are filled likewise with shreds of garments, which the sick have sent thither, in expectation of thus obtaining some relief from their diseases.

Many of the deities wear a long conical cap, and robe of a peculiar form. Others do not differ in their dress and apparently not in their ordinary employments, from the great body of the people. The former class, derive their support partly from permanent funds, and partly from the present credulity of the Mussulman, as well as the curiosity of the Christian.

THE SOUTH SEAS.

We have before us a letter just received by a gentleman of this city, from the Rev. Thomas Kendall, dated at Sydney, New South Wales—in which an account is given of the writer's passage from Valparaiso to that place. The first land made was the island of Tahiti, (Otaheite,) where Mr. K. met the Rev. Charles Wilson, (who has been twenty-seven years,) and two young New Zealanders, formerly his pupils, who came over the hills nearly thirty miles to see him. After leaving Tahiti, they passed Enico, and the towns and mission stations of Huahine, Raiatea, and Tahiti, with their "large churches and long ranges of neat white cottages," and in eight days came in sight of Waitaiti, (Aitutake,) an island which has been civilized solely through the instrumentality of native missionaries from Tahiti. As the Captain wished to trade with the natives, Mr. Kendall had an opportunity to visit the native missionaries and attend public worship.

N. Y. Obs. We were soon visited, says he, by the native missionary Mataitai, who invited me to go on shore with him. This invitation I readily complied with, and in the evening I accompanied him in the trading boat, which was constantly employed in conveying hogs, yams, coconuts, &c. from the shore to the ship. We landed on a wide, level beach, which had been built by the natives for the convenience of their canoes, and such boats as might be sent there. The wharf I supposed to be about eighteen feet in breadth, and eight feet in depth. The natives, at the time we landed, were repairing to the church, to their Friday evening worship. Mataitai asked me if I wished to go in, and upon my answering him in the affirmative, he conducted me to a seat near the pulpit. My friend Mr. Phelps, who is the supercargo, and one of the owners of the Elisabeth, was seated by my side. I was overwhelmed at the surrounding prospect; the roof of the building, supported all along by neat pillars of suitable dimensions, was beautifully ornamented and well finished above; a good boarded floor was covered with seats of plank decently made and regularly arranged on each side of the church, from one end of it to the other; a good pulpit and reading desk stood on one side, at an equal distance from each end of the building, and no less than one thousand or twelve hundred native worshippers clothed from head to foot, men, women and children. The whole of the females had neat straw bonnets on their heads, and these had been manufactured by themselves. As soon as Mataitai ascended the pulpit and had called upon the congregation to pray, the whole of them, without exception, kneeled down in an instant. His prayer was short, but full of pious matter, and solemnly addressed to his Maker. This done, he gave out some lines of a native hymn, and the whole congregation standing up sang with him. I never before this had witnessed a congregation of natives who were so interesting in their appearance, so settled in their countenances, or so neat and cleanly in their persons. I could, by a quick glance of the eye, observe many of them looking up earnestly at their teacher, as if eager to receive whatever might drop from his lips. After addressing his people adiently and distinctly, he then engaged in prayer, and thus concluded the service. The strictest silence prevailed from the beginning to the end. After Mataitai had descended from the pulpit, he took his seat on my right hand. The chiefs, and almost the whole congregation, as they went out, passed by me, and took me by the hand. From the church he conducted me to his own house. He introduced me to his wife, and I partook with them the dinner which had been prepared. The wife was interesting in her appearance, and very conversant. She told me she was content and happy in her situation, although at a distance from her native land. I am told she makes herself very useful among the native women. With respect to the affairs of the church, they are conducted by the following native deacons, to whom I was introduced, viz., Tatihiro, Kaki, Te Rai, Pua, Nonohi, and Korokore. There are three public services every Lord's day, two of a more private nature. There is also a public service every Wednesday and Friday. The deacons made up some presents for me and my friend, and brought them on board on the Saturday morning. There is a school-house at Waitaiti, and the missionaries attend it; but having had no communication with the Society Islands or New Holland, for several months past, they are very much in want of books, ink and paper. The natives would purchase from me the whole I could spare, and ten times more, if I had them, with the greatest avidity. They appear to be very fond of St. John's Gospel. With respect to the trading intercourse of the natives with the ship, Captain Powditch, who is a correct man, expressed himself highly satisfied. It was really pleasing to see natives peaceably disposed, offering their property for clothing and axes, and such articles as were really useful, and not once soliciting for weapons of war. Some of the native men, amongst whom was the judge of the law, slept on board the Elisabeth on the Friday night. Before they retired to rest they requested Captain Powditch to allow them to go to prayer on the quarter-deck, to which he most cheerfully consented. They also engaged in prayer on the following morning. Captain Powditch and his lady, who was on board, expressed their sorrow that they could not conveniently visit the natives on shore.

This island is a delightful place for a missionary station; the land is low and fertile; the town is nearly two miles in length; the houses in general are well built, and as good as village cottages in England; the whole of them have places for doors and windows, and are whitewashed without. Some of them have four or five rooms in each; have doors and window shutters, and are neatly whitewashed within. The walls are plastered, and the roofs are neatly covered there with thatch.

At present there are several natives on a visit here from Hervey's Island, for the purpose of learning Christianity; and the natives are building a small vessel of about twenty tons burthen, having nothing but native cordage for the fastenings, in order to convey them back to their own country.

On the day we quitted the island the whole of the native missionaries were on board, and I had an opportunity of conversing with them, and did all in my power to encourage them to go on faithfully in their work; but I was with Mataitai longer than with the rest, and therefore knew more concerning him, I shall long remember his mild countenance, and praiseworthy behaviour.

The natives of the Pacific Ocean are, from their local situation, very much addicted to habits of idleness. They appear to be in want of some useful object for the employment of their leisure time.

They have few works of public utility amongst them, except churches and schools.

With respect to missionary prospects, the facilities appear to be much greater for the missionary in the Society Islands than in New Zealand. The natives are much milder in their natural dispositions, and are not attached to such horrid customs as the New Zealanders are, and houses and churches can be built with ease in these islands, while at New Zealand they are obtained with much difficulty and expense.

REVIVALS.

Hillsborough, O.—A correspondent of the Christian Advocate mentions an extraordinary revival in the Methodist and Presbyterian churches at Hillsborough, Ohio. Among a great number of those who publicly professed the Christian faith, and united in society, were Governor Trimble, his lady and two or three children.

Danville, Ky.—We are happy to learn, that during a four days' sacramental meeting in the Presbyterian Church at Danville, from Friday till Monday the 19th instant, nineteen persons were added to the Church; and about 40 came forward as anxious inquirers.—W. Lum.

Bethesda, Greenup Co., Ky.—The work of the Lord still goes on here. 34, in the whole, have been recently added to the members of the church in this place and Burlington—two on certificate and thirty-two on examination. Twelve adults have received baptism, most of them heads of families. A number are yet anxious.—ib.

Washington, D. C.—The ministry of the word in the Fourth Presbyterian church, Washington city, is, we learn, accompanied by the Holy Spirit, in the conviction and conversion of many in that section of the city. Among the converts are six or seven Roman Catholics, two of whom are brothers, with their wives. They have abandoned the saints and images and penances of their church, and taken refuge in "the only hope of Israel and Saviour thereof." The number of communicants is now between 60 and 70: in November last there were only 32. This church is what is called a Free church. [Phila.]

Perry, N. Y.—A revival of religion has been in progress for some time past in the town of Perry, Seneca co. We know little more about it than that fifty persons have, since the commencement, made a profession of religion and united with the Presbyterian church in that place.—Rob. Obs.

Lawrence, Otago Co.—A respected friend writes us, that a work of grace has been in progress at this place for about six weeks, which is somewhat of a peculiar character. Different denominations unite in it, all pleading for the salvation of souls, without the least reference to sectarian feelings. The work is of a still character, and Christians are awake to self-denying activity. W. Rec.

BOSTON RECORDER.

THURSDAY, FEBRUARY 19, 1829.

THE VISIONS OF INFIDELITY.

Robert Owen publishes in the London Times, that his dispute with Mr. Campbell, at Cincinnati in April next, is not to discuss the truth or falsehood of the Christian religion; but to ascertain the errors in all religions, select what is really valuable in each, and thus form a religion wholly true and that may become universal. Mr. Jefferson long cherished a similar purpose, but never found leisure to accomplish it. Mr. Owen further says, that it is not his intention to remove finally from Scotland. "On the contrary," he continues, "I have purposely made arrangements to be, without inconvenience, in any part of the world, in which my earnest endeavors to ameliorate the present condition of society, shall appear to be the most useful; as I do not entertain the least doubt of an entire change being near at hand, in the commercial, political, and religious policy of all nations." The very small amount of benefits that is effected for the great mass of mankind, with the extraordinary powers for insuring general prosperity, now possessed by society, united with the daily growing intelligence of the population in civilized countries, render, I think, this change not only unavoidable, but not very distant."

Whether this confident expectation will be realized or not, we will not undertake to say. But suppose it done—Christianity utterly abolished, and mankind universally prepared by their "intelligence" to welcome the substitute proposed by this great reformer—still we ask, whence came the "intelligence" that is so all-important and so extensively diffused? Where is "intelligence" to be found,—on science, on literature, on the arts, on the social state, on liberty and the rights of man,—which can not be traced immediately or remotely to the influence of the gospel of Jesus Christ? Suppose then the great enterprise accomplished, by a concurrence of great and controlling "circumstances." What a fortunate "circumstance" it will have been, what a wonderful hit in the fortuitous revolutions of many centuries, that Mr. Owen should be born in this golden age of general "intelligence" and happy opportunity—just when Christianity alone had prepared the world to understand and receive his sublime revelations. Whoever shall live to see that day may well be a convert to the doctrine of "circumstances," and not a single infidel will remain.

A SMALL MISTAKE

Was committed, the other day, by the Editor of the Pittsburgh Christian Herald, by attributing one of our articles for the Monthly Concert to "the excellent Mr. Ward," and bestowing upon it flattering commendations. How the mistake could occur we are at a loss to conjecture, as the first sentence of the article speaks of Mr. Ward in the third person, thus: "The tenth of the 'Farewell Letters' of the Missionary Ward." On the necessity of a greater union in Prayer for the Divine Influence," is worthy of being read at every Concert in the land almost every month in the year." Surely that "excellent man" would not speak thus of his own productions. Again, the Editor of the Herald heads the article "For the Monthly Concert," because he thought it appropriate to be read upon that occasion; whereas it is the same title it had in the Recorder of Aug. 11, 1828, and all the other headings it had in our paper was the word "Editorial." It is possible, however, that he first saw it in some other journal without any distinct notice of its origin.

"THE REVIVAL SAVED THE COLLEGE."

Once and again, "the Revival saved the College," in seasons of despondency and dark forebodings. So says Dr. Griffin concerning that nurturing mother of the Church, Williams College. And what but Revivals have saved other Colleges, from becoming corrupt and deadly foundations, if not from annihilation? What has made Harvard a moral pestilence in our country, but the absence of showers of grace? What must preserve all our Seminaries but a heavenly influence on their officers and pupils? Must not our youth be converted before they enter them, or while there be born of the Spirit, unless their learning is to become a snare to themselves and a curse to their country and the church of God? Let the multitude of our youth, who are now in pursuit of education, come forth into the world without the knowledge of Christ, and dark shadows will spread over the land. Let them come forth as followers of the Lamb, and their bluish influence will descend to future ages and range throughout eternity. Next Thursday is the time which is set apart by common consent of Christians, to pray God to remember all the Institutions of learning. May the Churches devote the day to prayer with one consent, and the Spirit of all grace and supplication descend upon them abundantly.

NEWS FROM LIBERIA.

The following melancholy intelligence is derived from a Bristol (Eng.) paper of Dec. 27th. "We learn from a vessel arrived at this port yesterday from Liberia, (the Am. Colony on the coast of Africa,) that a French vessel being cruising off that place in quest of slaves, the authorities were making preparation to attack her, and in preparing cartridges, &c. for that purpose, fire accidentally communicated to the ammunition, which exploded. The Gov. with several principal men of the place were killed, and most of the town was destroyed."—Another Bristol paper of the same day gives the account thus: "On the 18th Nov. last, an expedition was preparing by the Am. settlers at that place, to destroy a French slave ship and factory at Digby, a place about 30 miles distant, when, during the night, the magazine in which they were making cartridges, blew up, and horrible to relate, Mr. Lott Carey, the Governor, and nine of his people were destroyed."—It seems probable that the story is not without foundation; but quite incredible that "most of the town was destroyed" by the explosion of such a quantity of gunpowder as the colonists would be likely to have. Lott Carey was a worthy and useful Baptist preacher, himself a colored man; and when the lamented Ashmun returned to this country, he left the Colony in charge of Carey, as acting governor. Dr. Randall has gone out to succeed Ashmun; but he could not have arrived at the time of the disaster.

SCHOOLS IN GREECE.

Extract of a Letter from Rev. JONAS KING, to a Young Lady of Charleston, S. C. dated

Miss ————, ELIZABETH, 29th Aug. 1828. You will probably recollect the conversation which passed between us last winter, with regard to the establishment of a school for females, in case I should ever go to Greece. I am now in that country about which we conversed, and the way is opened for the establishment of as many schools as there are families in the land. There is an almost universal desire for schools, for instruction, for books. I have no doubt but that I might in one month, if I had the means, establish a hundred schools. But the means are wanting. The people are poor and distressed beyond measure, both for food and for clothing. There is an almost universal desire for schools, for instruction, for books. I have no doubt but that I might in one month, if I had the means, establish a hundred schools. But the means are wanting. The people are poor and distressed beyond measure, both for food and for clothing. 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PRISON DISCIPLINE SOCIETY.

The Treasurer of Prison Discipline Society acknowledges the receipt of the following sums from Oct. 1, 1828, to Feb. 4, 1829.

Cash of P. S. C. for services of the Sec'y, \$50.	Charles Rockwell " 2,	Sam'l Dickinson " 50,
S. Sullivan, Dorchester, 2,	Dr. Carrington " 50,	Dr. Carrington " 50,
S. Gile, Milton, 2,	A Friend " 1,	A Friend " 1,
E. Burgess, Dedham, for services of the Sec'y, 10,	Cyrus Porter " 1,	Cyrus Porter " 1,
John Gault, Dedham, 2,	Martin Copley " 1,	Martin Copley " 1,
Reuben Guild " 2,	Wm. L. Cowles " 1,	Wm. L. Cowles " 1,
A Friend " 1,	James K. Camp " 50,	James K. Camp " 50,
J. H. Dwight, Shenectady, N.Y., 3,	God Cowles " 1,	God Cowles " 1,
M. C. Pillsbury, Wethersfield, Conn., 5,	Sidney Wadsworth " 1,	Sidney Wadsworth " 1,
Caleb J. Tenney " 2,	A. Morgan, Westfield, 1,	A. Morgan, Westfield, 1,
Abraham Skates " 2,	David N. Merwin " 50,	David N. Merwin " 50,
A Friend " 2,	James Sackett " 1,	James Sackett " 1,
Timothy Stillman " 2,	Daniel Smith " 1,	Daniel Smith " 1,
A Friend " 2,	Asahel Mosely " 1,	Asahel Mosely " 1,
S. B. Woodward " 2,	Jedediah Taylor " 1,	Jedediah Taylor " 1,
Jesse Goodrich " 2,	Erasmus Hunt " 2,	Erasmus Hunt " 2,
Asahel Robbins " 2,	Abner Post " 1,	Abner Post " 1,
B. D. Buck " 2,	James Fowler " 2,	James Fowler " 2,
Justus Riley " 2,	Emerson Davis " 2,	Emerson Davis " 2,
Winthrop Buck " 2,	Isaac Kuapp " 2,	Isaac Kuapp " 2,
Joshua Goodrich " 2,	Augustus Collins " 2,	Augustus Collins " 2,
Simon Goodrich " 2,	Simon Collins " 2,	Simon Collins " 2,
Amos Pillsbury " 2,	A. G. Chadwick " 2,	A. G. Chadwick " 2,
Toniene Raphael " 2,	Cash " 1,	Cash " 1,
W. W. Ellsworth, Hartford, Conn., 2,	H. Gillet " 1,	H. Gillet " 1,
Joel Hawes " 2,	J. S. Robbins " 1,	J. S. Robbins " 1,
Joel H. Linsley " 2,	Lucius F. Thayer " 1,50,	Lucius F. Thayer " 1,50,
D. Wadsworth " 10,	John Mather " 2,	John Mather " 2,
T. S. Williams " 5,	E. G. Talmadge " 1,	E. G. Talmadge " 1,
Charles Signatory " 2,	Eliza B. Olin " 1,	Eliza B. Olin " 1,
Charles W. White " 2,	Timothy Olin " 1,	Timothy Olin " 1,
N. S. Wheaton " 2,	Aaron Gates " 1,	Aaron Gates " 1,
John Ruse " 5,	Hiram Hull " 2,	Hiram Hull " 2,
T. C. Perkins " 2,	J. Hooker, Springfield, 3,	J. Hooker, Springfield, 3,
T. H. Gallaudet " 2,	Beaule Howard " 3,	Beaule Howard " 3,
H. Brineade " 2,	Jonathan Dwight " 2,	Jonathan Dwight " 2,
E. T. Washburn " 2,	George Bliss " 2,	George Bliss " 2,
T. C. Brownell " 2,	Thomas Bond " 2,	Thomas Bond " 2,
Elphalett Terry " 3,	James S. Dwight " 2,	James S. Dwight " 2,
Samuel Spring " 2,	John Howard " 2,	John Howard " 2,
S. Tudor " 2,	Daniel Beaton " 2,	Daniel Beaton " 2,
Goodwin & Co. " 2,	Oliver Morris " 2,	Oliver Morris " 2,
Dudley Buck " 2,	Simon Sanborn " 2,	Simon Sanborn " 2,
Ward Woodbridge " 2,	George Ashman " 2,	George Ashman " 2,
S. Smith Rogers " 2,	William Bliss " 2,	William Bliss " 2,
Silas Andrews " 2,	Charles Howard " 2,	Charles Howard " 2,
Koderie Terry " 2,	Justin Ely " 2,	Justin Ely " 2,
D. P. Hopkins " 2,	Edward A. Morris " 1,	Edward A. Morris " 1,
William Ely " 2,	Stephen C. Benis " 1,	Stephen C. Benis " 1,
Wm. H. Inlay " 2,	Samuel Reynolds " 1,	Samuel Reynolds " 1,
James H. Wells " 2,	William Child " 1,	William Child " 1,
Jacob Sergeant " 2,	G. W. Callender " 1,	G. W. Callender " 1,
Norman Smith, Jr. " 2,	Elisha Edwards " 1,	Elisha Edwards " 1,
Richard Goodwin " 2,	Thomas Sargeant " 1,	Thomas Sargeant " 1,
A. Chapin " 2,	Spencer Judd " 1,	Spencer Judd " 1,
Cyprian Nichols " 2,	Ben. Day " 1,	Ben. Day " 1,
A Friend " 2,	J. S. Brewer " 1,	J. S. Brewer " 1,
Nathan Johnson " 2,	John Hooker, Jr. " 2,	John Hooker, Jr. " 2,
R. Bartholomew " 1,	Eliza Blake " 1,	Eliza Blake " 1,
John R. Crane, Middle-town, Conn., 2,	James Wells " 1,	James Wells " 1,
Nehemiah Hubbard " 2,	Eben. Russell " 1,	Eben. Russell " 1,
Henry Woodward " 2,	Edw. Pynchon " 1,	Edw. Pynchon " 1,
A Friend " 2,	John Rogers " 1,	John Rogers " 1,
Samuel Russell " 2,	James W. Crooks " 1,	James W. Crooks " 1,
Cash C. W. and a Friend " 2,	Roswell Lee " 2,	Roswell Lee " 2,
Eliza A. Ward " 2,	John Newbury " 1,	John Newbury " 1,
H. D. A. Ward and a Friend " 2,	William Bliss " 1,	William Bliss " 1,
Cash H. W. " 2,	Boardman Hubbard " 1,	Boardman Hubbard " 1,
E. G. Southam " 2,	Henry Chubbuck " 1,	Henry Chubbuck " 1,
Reese Storrs " 2,	Zebina Walker " 1,	Zebina Walker " 1,
Mr. Slater " 2,	S. C. Noble " 50,	S. C. Noble " 50,
J. Barnes, Jr. " 2,	John Chaffee " 3,	John Chaffee " 3,
Sam'l Southam " 2,	Festus Stebbins " 1,	Festus Stebbins " 1,
Mrs. H. Cushing " 2,	J. Lyman, Northampton, 1,	J. Lyman, Northampton, 1,
Two Friends " 2,	John Chubbuck " 1,	John Chubbuck " 1,
Abigail Hubbard " 2,	F. H. Wright " 1,	F. H. Wright " 1,
Two Friends " 1,50,	George Bancroft " 1,50,	George Bancroft " 1,50,
Jeremiah Day, New-Haven, Conn., 3,	Jonathan Strong " 1,	Jonathan Strong " 1,
William Bristol " 2,	Cash " 50,	Cash " 50,
Timothy Dwight " 2,	Elphalett Williams " 2,	Elphalett Williams " 2,
Jonathan Knight " 2,	Benj. Tappan " 2,	Benj. Tappan " 2,
David Duggitt " 2,	William Clark, Jr. " 2,	William Clark, Jr. " 2,
El. Ives " 2,	J. D. Whitney " 2,	J. D. Whitney " 2,
C. A. Goodrich " 2,	Abel Whitney " 1,	Abel Whitney " 1,
Denison Olmsted " 2,	Charles A. Dewey " 1,	Charles A. Dewey " 1,
Sidney Hull " 2,	Lewis Strong " 2,	Lewis Strong " 2,
Stephen Twining " 2,	Oliver Warner " 2,	Oliver Warner " 2,
W. R. Townsend " 2,	P. Williston " 2,	P. Williston " 2,
Henry E. Dwight " 2,	Ralph Snow " 1,	Ralph Snow " 1,
Sereno E. Dwight " 2,	J. S. Phelps " 1,	J. S. Phelps " 1,
James L. Kingsley " 2,	John H. Ashman " 1,	John H. Ashman " 1,
Sidney E. Morse " 2,	Samuel Parsons " 1,	Samuel Parsons " 1,
Benjamin Stillman " 2,	Samuel Clark " 2,	Samuel Clark " 2,
Leonard Bacon " 2,	Roswell Hubbard " 1,	Roswell Hubbard " 1,
Eliza Hall " 2,	R. Washburn, Amherst, 1,	R. Washburn, Amherst, 1,
Elihu T. Fitch " 2,	H. Humphrey " 2,	H. Humphrey " 2,
S. J. Hitchcock " 2,	N. W. Fiske " 2,	N. W. Fiske " 2,
F. B. Whitcomb " 2,	E. S. Snell " 2,	E. S. Snell " 2,
James Brewster " 2,	J. Abbot " 1,	J. Abbot " 1,
John Mitchell " 2,	E. Hitchcock " 1,	E. Hitchcock " 1,
George Jones " 2,	Martin Thayer " 2,	Martin Thayer " 2,
Simon North " 2,	Joseph S. Clark " 1,	Joseph S. Clark " 1,
Theodore Smith " 2,	Luke Strong " 1,	Luke Strong " 1,
A. Blanchard, Jr. " 2,	J. S. & C. Adams " 1,	J. S. & C. Adams " 1,
W. A. Skinner " 2,	Omya Baker " 1,	Omya Baker " 1,
Wm. Lettingwell " 2,	Edward Dickinson " 1,	Edward Dickinson " 1,
Isaac Townsend " 2,	John Leland " 1,	John Leland " 1,
E. F. Backus " 2,	L. B. Wolcott, Jr. " 1,	L. B. Wolcott, Jr. " 1,
A. H. Maltby " 2,	Wm. Thompson " 1,	Wm. Thompson " 1,
Roger S. Baldwin " 2,	Lucius F. Clark " 1,	Lucius F. Clark " 1,
Erasmus Munson " 2,	S. C. Carter " 1,	S. C. Carter " 1,
Abraham Bradley " 2,	E. Strong, Jr. " 1,	E. Strong, Jr. " 1,
Durrie & Peck " 2,	Chauncey Colton " 2,	Chauncey Colton " 2,
H. R. Pynchon " 2,	Francis Fellows " 2,	Francis Fellows " 2,
Dennis Kimberly " 2,	H. W. Strong " 2,	H. W. Strong " 2,
L. H. Townsend " 2,	Wm. W. Storr " 1,	Wm. W. Storr " 1,
E. N. Thompson " 2,	Gorham D. Abbot " 1,	Gorham D. Abbot " 1,
Henrietta F. Whitney " 2,	E. R. & S. Waldo, Worcester, 50,	E. R. & S. Waldo, Worcester, 50,
Henry Hoggins " 2,	Daniel Waldo " 10,	Daniel Waldo " 10,
George Robinson " 2,	A. D. Foster " 10,	A. D. Foster " 10,
P. J. Jarman " 2,	Rev. H. Astell, Geneva, N.Y., by a friend, 30,	Rev. H. Astell, Geneva, N.Y., by a friend, 30,
Leonard Bradley " 2,	E. Cornelius, Andover, 20,	E. Cornelius, Andover, 20,
J. Nicholson " 2,	John Tappan, Boston, 5,	John Tappan, Boston, 5,
W. Hotchkiss " 2,	L. G. Orr " 30,	L. G. Orr " 30,
L. Candee " 2,	Cash of R. Mar. " 2,25,	Cash of R. Mar. " 2,25,
William Cutler " 2,	vin for Report " 1,	vin for Report " 1,
Roger Sherman " 2,	Alonso Hartwell " 1,	Alonso Hartwell " 1,
Ernst Hotchkiss " 2,	Nathan Gurney " 2,	Nathan Gurney " 2,
Robert Atwater, by Leonard Duggitt " 2,	Newton Willey " 2,	Newton Willey " 2,
J. Forbes, Jr. " 2,	Baxter & Prescott " 10,	Baxter & Prescott " 10,
Henry Trobridge " 2,	S. Peck, Amherst, 2,	S. Peck, Amherst, 2,
Elliot H. Ward " 2,	Reports sold " 1,	Reports sold " 1,
R. Hotchkiss " 2,	Joseph Owen, Portland, 3,	Joseph Owen, Portland, 3,
G. Totten " 2,	Wm. Mitchell " 2,	Wm. Mitchell " 2,
T. G. Woodward " 2,	Nathaniel Cross " 2,	Nathaniel Cross " 2,
Simon Baldwin " 2,	William Hyde " 2,	William Hyde " 2,
A. H. Andrews " 2,	S. Tenney, Boston, 2,	S. Tenney, Boston, 2,
Charles H. Pond " 2,	Rev. Lyman Beecher, to constitute him a life-member, by friends in his Society " 30,	Rev. Lyman Beecher, to constitute him a life-member, by friends in his Society " 30,
Henry Donison " 2,	Rev. S. Green, do. do. 30,	Rev. S. Green, do. do. 30,
Nathan Peck " 2,	Legislature of Mass., for 200 copies of the Third Reports " 125,	Legislature of Mass., for 200 copies of the Third Reports " 125,
V. M. Dow " 2,	N. W. Cobb, Boston, 5,	N. W. Cobb, Boston, 5,
Cash \$1, cash \$2, C. J. Sailer " 1,	Seth Sprague, Duxbury, 2,	Seth Sprague, Duxbury, 2,
Atwater & Son " 1,	J. W. Lincoln, Worcester, 2,	J. W. Lincoln, Worcester, 2,
Claudius Herrick " 2,	R. F. Barnard, Sheffield, 2,	R. F. Barnard, Sheffield, 2,
Dyer White " 2,	F. C. Gray, Boston, 2,	F. C. Gray, Boston, 2,
Joseph N. Clark " 2,	Thomas West " 2,	Thomas West " 2,
Justin Harrison " 2,	Baxter Slave, Lanesboro, 2,	Baxter Slave, Lanesboro, 2,
H. L. Hotchkiss " 2,	C. Worthington, Lenox, 2,	C. Worthington, Lenox, 2,
Capt. Brimhall " 1,	Stephen White, Salem, 2,	Stephen White, Salem, 2,
Mrs. J. Atwater " 2,	S. C. Phillips " 5,	S. C. Phillips " 5,
Noah Porter, Farmington, Conn., 2,	T. Kindall, Boston, 2,	T. Kindall, Boston, 2,
Edward Hooker " 2,	F. Packard, Springfield, 2,	F. Packard, Springfield, 2,
Simon Hart " 2,	T. A. Greene, F. Bedford, 2,	T. A. Greene, F. Bedford, 2,
Timothy Cowles " 2,	S. M. McKay, Pittsfield, 2,	S. M. McKay, Pittsfield, 2,
Am. Andrews " 2,	J. Jesse Kimball, Bradford, 2,	J. Jesse Kimball, Bradford, 2,
Charles Pitkin " 2,	C. Jackson, Boston, 10,	C. Jackson, Boston, 10,
Timothy Pitkin " 2,		
Richard Cowles " 1,		
Samuel Richards " 1,		

CHARLES CLEVELAND, Treasurer,
Boston, Feb. 5, 1829. No. 43, Market Street.

The Treasurer of the American Society for the Promotion of Temperance, acknowledges the receipt of the following sums, viz.

Rev. William Reed, to constitute himself an honorary member of the Society for life, 30

Ladies in Marblehead, to constitute the Rev. Samuel Dana an honorary member for life, 30

Contribution of Rev. Mr. Dana's cong. Marblehead, 17 50

Wm. Roper, Treasurer,
84, Milk-Street, Boston. \$ 77 50

POETRY.

From the Albany Times and Literary Writer.

TO THE MEMORY OF THE LATE REV. JOHN CHESTER, D. D.

"They set as sets the morning star, which goes
"Not down behind the darkened west, nor hides
"Obscured among the tempests of the sky,
"But melts away into the light of heaven."

On Zion's holy walls
I quenched a beacon-light,
In vain the watchman calls—
"Sentry! What of the night?"
No answering voice is here,
Say—does the soldier sleep?
O yes—upon the bier,
His watch no more to keep.
Still is that heavy-tongued tongue,
Pulsing the thrilling breast
That voice with music strong,
Forever put to rest.
To rest? A living thought,
Undimmed, unquench'd, he soars;
An essence, spirit-wrought,
Of joy immortal shores.
Peace to thee, Man of God!
Thine earthly toils are o'er,
The thorny path is trod,
Thy Shepherd trod before—
Full well he kept his word—
"I'm with thee to the end,
"Fret not! I am the Lord,
"Thy never failing friend!"
We weave no dirge for thee,
Thou shouldst not call us here,
To know that thou art free;
Thy home—it was not here;
Joy to thee! Man of God!
Thy wearying race is run,
Unshrinking thou hast trod
Death's vale—"The prize is won!" VIATOR.

SABBATH SCHOOLS.

A DILIGENT SABBATH SCHOOL TEACHER.

MR. EDITOR.—You will doubtless recollect, that as you were last autumn passing through the town of P—, you called at the Sabbath School Teachers' Monthly Concert for Prayer. And that some of the eight or ten present expressed their regret that your call was not generally known, so that all the teachers might attend. They will long remember your reply. "I will do what I can in the few minutes I am able to stay with you, and then, if any new interest is excited by the motives and facts that shall be presented to your minds, I shall leave you to take the responsibility of spreading it among your associates."

You then stated what had been effected by the diligence and faithfulness of the Sabbath school teachers in Andover, and other places, and urged the importance of their adopting the resolution that every family in town should be visited immediately, and every child persuaded, if possible, to attend the Sabbath School.

Before the next Sabbath came, a single teacher, who heard this appeal, went out and obtained nine new Sabbath school scholars. May the Lord put it in the hearts of many teachers to go and do likewise. S. S. Treasury.

THE SABBATH SCHOOL DOES THE WORK OF AN EVANGELIST.

In the time of a revival of religion in —, N. H., a few months since, a pastor called on an inquirer in his society, and after some particular questions relative to her religious feelings, said, "What portions of the scriptures are you most in the habit of reading?" She answered, "the Psalms and Romans." He said, "the fifty-fifth Psalm I should think quite applicable to your case." She replied, "I have often thought it over to-day—it is fresh in my mind—I learned it in the Sabbath school." He said, "the fifty-fifth of Isaiah is perhaps appropriate." She said, "that also I learned in the Sabbath school—I have been thinking it over to-day."

He then mentioned other passages, and found them such as she had learned in the Sabbath school—and at this time, deeply exciting her mind. The pastor felt that all there was for him to do, in her case, was to commend her to God, and leave her to the direction of the Spirit, who was evidently applying the truth, she had learned in the Sabbath School. ib. S.

EXTRACT OF A LETTER TO THE SECRETARY.

I spent last Sabbath at M. You know under what disadvantages their school has existed—and how many difficulties seemed to oppose its continuance through the winter. But during the last part of summer they resolved, from what had been said in the Treasury, to close their winter term early, on the second Sabbath in November—have a vacation of three or four Sabbaths, and then try to have a Sabbath School during the winter. The day to close the school came—and the scholars came—and instead of keeping their former resolution they resolved to continue their Sabbath School without any vacation. And it has gone on and flourishes—and new scholars have joined them. The school was as full last Sabbath as it was in the midst of summer.

I mention these facts in regard to this Sabbath school, because they show what can be done—and because I know that some have discontinued their Sabbath Schools for the winter. I think if you would call on some such for the reasons and advantages of discontinuing their operations, and give the document a place in the Treasury, it would be read with great interest. ib.

MISCELLANEOUS.

THE HARP IN GLORY.

This striking relation is from the Journal of the Rev. G. T. Barenbruek, a Missionary of the Church Missionary Society.—Chr. Watch.

I met with a very respectable native, accompanied by a Shastry and some young Brahmins; he is a musician to the Rajah; and a good singer; as I went with several times, resemble much the minstrels of old. I heard one sing, accompanied by an instrument he kept time, and his performance was tolerable. I have met with some Brahmins who could play on the piano-forte and other instruments in a masterly style; the late good Bishop was surprised on witnessing their skill. I asked the old man whom I now had before me, whether he knew how to play on the harp; which he answered in the affirmative. "Have you a harp that will not get out of tune in the hour of death, and upon which you may sound everlasting praise?" The old man looked with some surprise at me. "No, Sir! I have not." "Well, will you have such a harp?" "Sir, I should like such a harp, but I never saw one." "That I believe; but you may now come into possession of one; and I should pity you, if you would be content to make a joyful noise during the days of your life, and begin to lament and groan in despair at the time of death: the Word of God will make you wise to salvation; and teach you a song of praise, not only in the hour of death, but in the Day of Judgment." This seemed to attract the attention of the old man: he sat down and begged me to explain these things—he had never heard of such good things before; and if I ever had a hope of a Heav'n being a sincere inquirer, I surely had it of this man. I spoke to him nearly two hours, till the sun was setting; and the Brahmins were continually looking to the sun, and intimating that the time for prayer had come; for the Brahmins treat-

ed him with much respect: he repeatedly said, "Wait a little, let us hear one thing more." He made some objections, but appeared glad when they were removed. I spoke on the necessity of Revelation—the genuineness and authenticity of the Scriptures—the depravity of human nature—the Atonement of Christ—the forgiveness of sins—and the eternal existence after death; explaining the terms I had before made use of. I thought he had not heard in vain. On parting I pointed him to the setting sun (the evening was fair, and the heavens serene), saying, "Let our end be like that—in peace; that we may say, Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!" He promised to call on me, if he should pass this way.

AM. BAPTIST MISSIONS.

Extract from a Letter of Rev. G. D. Boardman, to the Cor. Sec. dated Maulding, March 20, 1828.

Rev. and dear Sir,—The Lord has been pleased again to visit our missionary circle, and to remove one of our number by death. Intelligence has just reached us from Ava, that Dr. Price died there of consumption on the 14th ult. Particulars have not yet been received. Thus our number is again reduced, and we are called to bow in submission to the divine dispensation. May we be led to make a wise, practical improvement of this event.

Dr. Price's death teaches us to be diligent in business, fervent in spirit, serving the Lord. But how singular and inscrutable is that Providence which preserved the families of both our Missionary brethren at Ava, during all their severe sufferings in their late captivity, and has since, in the space of about two years from their release, removed Mrs. Judson and Maria, and Dr. and Mrs. Price! How different are God's ways from man's! Yet doubtless these are the wisest and best.

Dr. Price was sanguine in his hopes of success at Ava,—how justly, I am not qualified to judge; but it cannot be doubted he is removed from a scene of great temptation and danger, and I trust he rests in the presence of Him whom he appeared sincerely to love while here below.—Bap. Mag.

Journal.—A letter has been received from Mr. Wade, the last date of which is June 2, confirming the account of the happy attention to religion by the Burmans, and that two of the last baptized would probably become preachers. This is, we hope, the commencement of a new day of salvation for Burmah.—Chr. Watch.

FROM THE COLUMBIAN STAR.

THE MORAL CONDITION OF LONDON.

Not a few editors of Religious Papers have lately made comparisons between England and America to the disadvantage of our own country, in reference to the transportation of the mails on Sunday. It is asserted with an appearance of belief in our great moral inferiority, that no mails are opened on Sunday in London. This particular may be true, and we are glad that it is so, and we should rejoice to know, that no mails were either transported or opened in any city, town, or village in the United States on the Lord's day. But surely it is most unfortunate, for our wise Editors to institute a comparison in any respect, between the morality of London and that of our own country. To show how London stands in regard to religion and morality, we lay before our readers the subjoined statement derived from an authentic source, and one of very recent date.

There is great difficulty in obtaining an accurate return of the various phases of worship, in this vast city, yet the following statement will, I believe, approach very near the truth.

Episcopal Churches and Chapels,	200
Independent Chapels,	66
Wesleyan Methodist, do.	36
Baptist, do.	22
Calvinistic Methodist, do.	30
Presbyterian, (Scottish and Unitarian) do.	16
Roman Catholic, do.	14
Quakers' Meetings,	6-400

"If we calculate that the average attendance at each place is 500 persons, which is certainly the greatest extent we can allow, and add 250 more for the fluctuating hearers at the several services of each Sabbath, it will give a result of 300,000 persons. Now, the population of this wide spread metropolis is estimated, by the last census, at 1,274,800 souls; from which subtract the feeble minority above, and add 250 more for the fluctuating hearers at the several services of each Sabbath, it will give a result of 300,000 persons. Now, the population of this wide spread metropolis is estimated, by the last census, at 1,274,800 souls; from which subtract the feeble minority above, and add 250 more for the fluctuating hearers at the several services of each Sabbath, it will give a result of 300,000 persons. 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